

argues that despite its close dependence on a Latin source *LS* 23 is nonetheless a distinctive literary document controlled, like other versions of the life, by the presuppositions of the age in which it was written.

The Old English translation is preserved in London, BL Cotton Julius E.vii (NRK 162) a MS containing ÆLFRIC'S LIVES OF SAINTS, and there are also fragments in two other MSS of the first half of the eleventh century (NRK 117A and 177). Although not written by Ælfric himself (see Magennis 1986 pp 332–36), *LS* 23 has generally been regarded as coming from the same period. Elements of its vocabulary, however, have been seen as suggesting an Anglian original (Wenisch 1979 pp 56, 257–58, 291, and *passim*).

Hugh Magennis

ADO OF VIENNE: *LTk* 1.150–51; *NCE* 1.133–134.

De sex aetatibus mundi [ADOVIENN.Sex.aet.mundi].

MSS 1. London, British Library, Royal 13.A.xxiii: HG 486.

2. Cambridge, Corpus Christi College 290: HG 84.

Lists—Refs none.

This ninth-century Archbishop of Vienne used the earlier history of BEDE as one of his sources, but his own reciprocal influence on Anglo-Saxon writers appears to have been modest. Both MSS owned in England date from no earlier than the mid eleventh century. The Cambridge text is “in all respects” like the London, including a faulty title: “*incipit cronica Odonis abbatis*.”

Daniel Nodds

ÆLFRIC OF EYNHAM (c. 950–1010).

Ælfric's numerous writings, in English and in Latin, were extensively copied and circulated in his own time and throughout the next two centuries. His immediate impact is evident from the prefaces and rubrics to individual works. His first major work, the CATHOLIC HOMILIES, was addressed to Sigeric, Archbishop of Canterbury, and apparently encouraged by him.

Other works were commissioned by Wulfsgie, Bishop of Sherborne; Ealdorman Æthelweard and his son Æthelmær; WULFSTAN, Archbishop of York and Bishop of Worcester; and Æthelwold II, Bishop of Winchester. Others are addressed to Cenwulf, Bishop of Winchester; to several individual laymen, Sigefyrth, Sigeward, and Wulfgeat; and to the monks of Ælfric's own abbey, Eynsham. His writings were used as sources by his contemporaries Wulfstan of York, and Byrhtferth of Ramsey, and by a host of anonymous writers; in particular, his homiletic works were plundered for telling passages and phrases by subsequent writers of vernacular sermons. Yet the only external references to him as a writer are a colophon in Cambridge, Corpus Christi College 178 (written in the first quarter of the eleventh century, and at Worcester later in the century) explaining that the homilies in that MS have been taken from the books which “Ælfricus abbas” translated (NRK 62), and a rubric in Oxford, St John's College, 154 (written at the beginning of the eleventh century, and at Durham in the thirteenth century) by ÆLFRIC BATA assigning the COLLOQUY which follows to “Ælfricus abbas who was my teacher” (NRK 436).

For the canon and chronology of Ælfric's works, see Clemoes (GR 5397, pp 136–50). Recent surveys of his work include Hurt (GR 5215), and Greenfield and Calder (1986 pp 68–88). A study of his influence on Anglo-Saxon writers is by Godden (1978 pp 99–117).

[For this *Trial Version*, only the homilies are included.]

Catholic Homilies (*ÆCHom* I and II; B1.1.1–41, and B1.2.1–50).

MSS see below.

Lists none.

A-S Vers see below.

Quots/Cits—Refs none.

There is one surviving MS of the whole collection, Cambridge University Library Gg.3.28, dating from Ælfric's lifetime and possibly produced in his own scriptorium. London, BL Royal 7.C.xii (a facsimile is by Eliason and Clemoes, GR 153) contains the First Series only, with annotations in Ælfric's own hand, and there are two other copies of the First Series from the early eleventh century (London, BL Cotton Vitellius C.v, and Cambridge, Corpus Christi College 188). Some 30 other MSS containing selections or fragments, ranging in date from the end of the tenth century to the early thirteenth century, are listed in NRK pp 511–15, apart from one edited by Fausbøll (1986). Ælfric composed the two Series of *Catholic Homilies* at Cerne Abbas, but sent copies immediately to Archbishop Sigeric at Canterbury, and it was probably from there that they were mainly disseminated. Christ Church Canterbury, Rochester, the New Minster at

Winchester, Worcester, and Exeter certainly all had copies in the eleventh century, but many copies are so far unlocalized. A note at the end of the preface to the First Series indicates that Ælfric also gave a copy to Ealdorman Æthelweard.

Wulfstan adapted the first piece in the *Catholic Homilies* to form his own homily VI (*WHom* 6, B2.2.1) and drew on other items for his homilies IV, V, VII, and XVIII (*WHom* 4, B2.1.4; *WHom* 5, B2.1.5; *WHom* 7, B2.2.2; and *WHom* 18, B2.3.6; see the notes to these items in Bethurum's edition, GR 6503), and for the *INSTITUTES OF POLITY* (*WPol*, B13.2; see the notes in Jost's edition, GR 6504). Excerpts also appear in a variety of anonymous composite homilies found in eleventh-century MSS—*HomS* 27, 28, 34, and 41 (B3.2.27, 28, 34, and 41), *HomU* 44 (B3.4.44), *LS* 6 (B3.3.6)—and four others (in three MSS) included unclearly in the AC: Cambridge, University Library Ii.2.11 (NRK 21, article 27; listed only in AC under Ælfric, B1.2.24); London, Lambeth Palace 489 (NRK 283, articles 5 and 6; 5 is listed in AC under B3.4.46; 6 under B3.2.49 and B3.4.23); and Oxford, Bodleian Library Hatton 113, 114 (NRK 331, article 52; in AC under B3.2.30); detailed lists of the borrowings can be found in NRK's descriptions of the relevant MSS, and in Godden (1978) and Godden (1979). Excerpts also appear as marginalia in the only copy of Æthelwold's *Revival of Monasticism* (B17.11; see NRK p 195).

Lives of Saints (*ÆLS*, B1.3.1–35).

MSS see below.

Lists ? Peterborough: ML 13.54.

A-S Vers none.

Quots/Cits see below.

Refs none.

The only extant copy of the whole collection is London, BL Cotton Julius E.vii (from the beginning of the eleventh century, later at Bury St Edmunds). Selections appear in 17 other MSS (indexed by NRK pp 530–35). The Peterborough booklist includes a collection of saints' lives in English, which may be this work.

In his preface, Ælfric says that the *Lives* were written at the request of Ealdorman Æthelweard and his son Æthelmær. Excerpts from items in the *Lives* collection appear in three anonymous composite homilies: *HomU* 26 (B3.4.26; see Jost, GR 6528); a text printed in Morris (GR 6214, pp 296–304; not in AC), drawing on Skeat items 13 and 16; and an item in London, Lambeth Palace 489 (NRK 283, article 6; AC under B3.2.49 and B3.4.23).

Other Homilies (*ÆHom* and *ÆHomM*, B1.4.1–31, and B1.5.1–15).

MSS see below.

Lists none.

A-S Vers see below.

Quots/Cits see below.

Refs none.

These homilies were composed at various stages in Ælfric's life, mostly for inclusion in collections of homilies drawing on his earlier set, the *CATHOLIC HOMILIES*. Various selections are to be found in some 26 MSS, listed by Pope (GR 5297) and AC (under B1.5.1–15), usually in association with items from the *Catholic Homilies*. Wulfstan adapted one of them, *ÆHom* 22 (B1.4.22; Pope's item 21) to form his homily XII (*WHom* 12, B2.2.10); and excerpts from another, *ÆHom* 11 (B1.4.11), appear in an anonymous composite homily in Cambridge, University Library Ii.2.11 (NRK 21.27; listed only in AC under Ælfric, B1.2.24).

M.R. Godden

ALCUIN: *DS* 1.296–99; *DMA* 1.142–43; *ODCC* 31.

[This trial version includes only a selection of Alcuin's works.]

Dialogus Franconis et Saxonis de octo partibus orationis [ALCVIN.Gramm.].

MSS none.

Lists ? Athelstan (grammarian): ML 3.8.

A-S Vers—Refs none.

This lively grammar, cast in the form of a conversation between two teenage boys with occasional interventions from the teacher, presents information from DONATUS, PHOCAS, and PRISCIAN'S *INSTITUTIONES GRAMMATICAE*, as well as one or two foretastes of linguistic issues, *secundum dialecticos*. Although it is highly likely that Alcuin's grammar arrived in England along with other grammars popular in Carolingian France, no copies and no borrowings have so far been identified in the English grammatical tradition. The two references to Alcuin in booklists (the second is in Worcester II: ML 11.41) do not specify which work is meant. That in Athelstan the gram-

marian's list is probably the grammar, given the context, or possibly Alcuin's *DE ORTHOGRAPHIA*.

For Alcuin's excerpts from Priscian's *Institutiones grammaticae*, see Priscian. See also Law (1982 p 103), Holtz (1981 p 321), and Holtz (1988).

V. Law

Liber de virtutibus et vitiis [ALCVIN.Virt.uit.].

MSS 1. Avranches, Bibliothèque Municipale 81: HG 783.

2. London, BL Cotton Vespasian Dvi: HG 389.

3. Cambridge, Pembroke College 25: HG 131.

Lists none.

A-S Vers 1. *Alc* (Warn 35, B9.7).

2. *Alc* 14 (Först, B9.7).

3. *Alc* 16 (Först, B9.7).

4. *HomS* 38 (*VercHom* 20, B3.2.38).

Quots/Cits 1. *HomS* 11.2 (*VercHom* 3, B3.2.11): see below.

2. *HomS* 16 (Ass 12, B3.2.16) 99-103: ALCVIN.Virt.uit. 629.30-34.

3. *HomS* 16 (Ass 12, B3.2.16) 106-22: ALCVIN.Virt.uit. 629.44-57.

4. *HomS* 16 (Ass 12, B3.2.16) 140-56: ALCVIN.Virt.uit. 632-32-53.

5. *HomS* 41 (B3.2.41) 6-12: ALCVIN.Virt.uit. 621.23-29.

6. *LawIudex* (B14.54): see below.

Refs none.

The *Liber de virtutibus et vitiis* is a book of biblical and patristic commonplaces meant to help the addressee, Count Wido, attain eternal salvation. Written at Tours after 799 and in Alcuin's (d. 804) last years, the work enjoyed wide popularity in the early Middle Ages (and later), being pillaged and adapted in whole or in part in the Latin tradition. Because of its commonplace nature and the rhetorical tradition of adapting *sententiae*, some of the current attributions to the *Liber*, which are commonly accepted, may not on further analysis prove acceptable. Thus, the theme "the three kinds of alms," present in chapter 17, is not in itself evidence of the *Liber* because the theme enjoyed a wide currency. On the treatise generally see Wallach (1959 pp 231-54) and Szarmach (1981b especially pp 133-34).

The Avranches MS, lacking a list of chapters and the *peroratio*, offers different titles for chapters and otherwise contains different readings from BL or Pembroke. The BL MS contains some 30 Old English interlinear glosses for a Latin text that diverges greatly from the mainline tradition. The Pembroke MS contains a redaction of the work in three homilies (articles 93-95; see the HOMILIARY OF ST PÈRE DE CHARTRES under HOMILIARIES),

thus showing transmission through intermediary forms. Cross (1987a pp 52-54) summarizes the use of the treatise elsewhere in Pembroke (also articles 20, 22, 23, 25, 48, and 91); see also his analysis of sources (pp 17-43).

HomS 38 (included in AC under B9.7), commonly known as *VERCELLI* 20 (see ANONYMOUS OLD ENGLISH HOMILIES under HOMILIARIES), relies on an earlier version of the Pembroke MS (see Cross 1987a). The other versions are incomplete translations or single chapters. Thus *Alc* (Warn 35) gives the first sixteen chapters (Cambridge, University Library Ii.1.33, not listed in *MCOE*, but included in AC B9.7, offers a variant through thirteen chapters); *Alc* 14 (Först) translates chapter 14; and *Alc* 26 (Först) chapter 26. The relationships of these texts to each other and to the Latin tradition needs further work. Lindström (1988) examines a number of passages for their problematic and defective features, and see also Szarmach (forthcoming, 1989/1986).

The quotations in the Old English texts are noted by the following scholars: for *HomS* 11.2 (commonly *VERCELLI* 3), Förster (GR 6200, pp 71-72), listing thirteen parallels; for *HomS* 16, Jost (GR 6519, pp 307-12); *HomS* 41, Bazire and Cross (1982 p 90), and with cautions, Lees (1985b pp 177-78); for *LawIudex*, Torkar (1981, 248-55), printing the Latin of chapter 20 opposite the equivalent Old English. For the issues involved in source analysis with particular problematical examples in ÆLFRIC and WULFSTAN see the overview in Torkar (1981, pp 22-35), the discussion focussing on Ælfric's works in Pope (GR 5297, pp 284-85), and Lees (1985b pp 178-83).

Förster (GR 248, and 6200) is incorrect in questioning the authenticity of the *Liber*. Rochais (1951 p 79) has no evidence for his suggestion of the separate existence of chapters 27-34 as a treatise, though clearly these chapters were detached, as in Vatican, Vat. lat. 650. Ogilvy (*BKE* p 56) is right in questioning the provenance of BL Add. 18338 and in questioning the eleventh-century BL Harley 3070. The *CCSL* projects an edition of the *Liber* in the mid-1990s (to be edited by Szarmach).

Paul E. Szarmach

Vita S. Martini [ALCVIN.Vit.Mart.]: BHL 5625.

MSS 1. Cambridge, Pembroke College 25: HG 131.

2. Salisbury, Cathedral Library 221 (olim Oxford, Bodleian Library Fell 4): HG 625.

Lists—*A-S Vers* none.

Quots/Cits *ÆCHom* II, 39.1 (B1.2.32): 146-52, 152-54, 219-25, and 239-66: see below.

Refs none.

Alcuin's life of Martin is a redaction of three works by Sulpicius Severus on the Saint, his *VITA*, *DIALOGORUM LIBRI III*, and *EPISTULAE*. The Cambridge MS suggests that the work may have first circulated in England in the *HOMILIARY OF ST PÈRE DE CHARTRES*, and was added later to the *COTTON-CORPUS LEGENDARY* (see *LEGENDARIES*) represented by the Salisbury MS. Zettel (1979 pp 99–110) first noted Ælfric's use of this work in his first life of St Martin, identifying the four major passages previously thought to have come from Sulpicius's *Dialogues* as deriving more directly from Alcuin's redaction. He discusses as well some other correspondences.

For a discussion of Alcuin's sources, see I Deug-Su (1983 pp 167–72); and for an analysis of Ælfric's change in attitude to this source, see Biggs (forthcoming).

Frederick M. Biggs

APOCRYPHA

The term "Apocrypha" is used here instead of "Pseudepigrapha" because the perspective of this volume is not exactly the same as that of modern scholars who distinguish among three kinds of biblical material: books accepted as canonical by Catholics and Protestants (from the Hebrew canon), additional books accepted by Catholics but not by Protestants (from the Septuagint canon), and books excluded by both groups. For Anglo-Saxon England, where the Bible was essentially the Vulgate (see *BIBLE*), it is more appropriate to distinguish between the Bible as the canon and the Apocrypha as the non-canonical books, a distinction suggested by the contemporary writers ALDHELM (the prose *DE VIRGINITATE* 313.11–14), BEDE (*RETRACTIO IN ACTUS APOSTOLORUM* I.13.56), and FRITHEGOD (*BREVILOQUIUM VITAE WILFRIDI* 1210–11; for patristic uses, see *NTA* 1.25–26). The use of the term, however, is not meant to imply that the advances in modern scholarship in dating, placing, and characterizing these texts will be ignored.

Unfortunately, deciding which term to use is less difficult than defining what it means. While useful, the definitions of modern scholars—in particular Charlesworth (*OTP* 1.xxv) and Hennecke (*NTA* 1.26–28)—are perhaps too strict for our purposes because they exclude works that would have appeared to be "Apocrypha" to the Anglo-Saxons. For example, the *REVELATIONES* of PS METHIDIUS, now dated to the mid seventh century and so too late for Charlesworth's criteria, is in some ways similar to Daniel. Thus for practical purposes, this section adopts the inclusive list of

Apocrypha in volume 1—and expanded in volume 8—of the *Repertorium Biblicum Medii Aevi* [*RBMA*]. This list also provides a convenient system of dividing the works into Old Testament Apocrypha, Apocryphal Gospels, Apocryphal Acts, and Apocryphal Apocalypses; the Apocryphal Gospels and the Apocryphal Acts have their own introductory remarks. The section includes a few texts not listed in the *RBMA* but which are often considered with the Apocrypha. An example is the *BIBLICAL ANTIQUITIES* of PS PHILO, which, following the *OTP*, has been included with the Old Testament Apocrypha even though the *RBMA* treats the work as a biblical commentary. A concluding Miscellaneous section, which has been omitted from this "Trial Version," will include several texts that do not fit neatly into the scheme but that are discussed by Anglo-Saxonists as Apocrypha.

There is considerable overlapping within apocryphal books, which of course increases the difficulty of establishing which were known in Anglo-Saxon England. For example, as Cross (1979b p 17) notes, the PS ABDIAS collection of Apocryphal Acts, which has been cited as a source for works such as the Old English *Martyrology* [*Mart*, B19], draws on earlier lives, and so is often indistinguishable from them. Moreover recent studies of Hiberno-Latin biblical materials (see *HIBERNO-LATIN BIBLICAL COMMENTARIES*; Bischoff 1976; McNamara 1975; Cross 1986a; and C. Wright 1987a) indicate that many apocryphal motifs circulated in these works, and so an individual motif may not necessarily reflect a direct knowledge of the entire book in question.

Contributors to the Apocrypha have signed their individual entries, but all have read the entire section, and have been generous in offering advice and criticism. The unsigned entries are my own. For further scholarship on the texts themselves, see Charlesworth's bibliographies for works related to the Old Testament (1981) and to the New Testament (1987).

Frederick M. Biggs

I. OLD TESTAMENT APOCRYPHA

Life of Adam and Eve [ANON.Vit.Adae]: *RBMA* 74; *OTP* 2.249–95.

MSS—*Refs* none.

Surviving in distinct Greek (sometimes called the Apocalypse of Moses) and Latin recensions, the Life of Adam and Eve was composed—probably in Hebrew—late in the first century AD, and translated probably before the beginning of the fifth century (*OTP* 2.252). The Latin version relates events in the life of Adam and Eve from the expulsion to their deaths.